

# Abraham's STEPS OF FAITH:

WHEREIN IS

Set forth the true Faith of the Children of  
GOD, according to the Scriptures, and the  
Way wherein is imputed the Righteous-  
ness of JESUS CHRIST to poor Sinners.

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Extracted from *the Discovery of the most danger-  
ous DEAD FAITH,*

By the Reverend

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of Trinity College, Oxon.

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*Abraham believed God, and it was counted unto him  
for righteousness, and was the father of them who  
were not of the circumcision only, but also of them  
who walk in the steps of that faith of our father  
Abraham which he had, yet being uncircumcised;  
Rom. 4. 3, 12.*

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To which is added,  
Free SALVATION defended, and several  
common OBJECTIONS answer'd.

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L O N D O N:

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TO THE READER.

**A**S I read the following little piece, and saw the true faith so clearly taught, and the righteousness and free mercy of Jesus Christ, so plainly declared according to the Prophets and Apostles of the Lord, I thought it a good way, to reprint it, and put the churches in mind of that most wholesome doctrine from which they are unhappily fallen, and to stir them up to contend for the faith once delivered to the saints, and to recover their first love: In the most sincere, and humble manner therefore I recommend this to all the followers of Jesus Christ: In whom I am, their very unworthy, yet happy

brother and servant,

Lond. Feb. 16,

1744-5

J. CENNICK.

## Abraham's Steps of Faith.

*The two main saving points of religion, the deep consideration by God's holy Spirit, and thorough marking whereof, causeth our true conversion, peace of conscience, and assurance of free salvation by Jesus Christ.*

Being the express word of God, and the established doctrine of our church, at the restoring of the pure gospel of Christ into this land; enjoined to the ministers of *England*, by the godly authority, and publick consent of *parliament*, to be taught to the people for suppression of errors and popery, for the quieting of consciences in the matters of religion, for the beating down of sin, and all viciousness of life out of the land: consisting of these two main points, mention'd *John xvii. 3. This is eternal life to know thee the only true God; and Jesus Christ whom thou hast sent.*

**F**irst, that the filthiness of sin is such to God's infinite, pure, and righteous nature, that God cannot but detest, curse, and abhor the creature that hath any sin in his sight, as these, and such like scriptures teach, *Isaiab 59. 2. Deut. 27. 26. 2 Pet. 2. 4. Rom. 5. 12. Deut. 28. 15, to 20.* Because sin being spiritual high treason against the highest majesty, *1 Sam. 15. 23.* and the image of the devil, doth make the creature spiritually foul, filthy, loathsome, and abominable in God's sight, though no curse and punishment should follow upon the same, as these and such like scriptures teach, *Job 15. 15, 16. Hab. 1. 13. Mark 7. 20, to 25.* Yea, and makes the best good works of the children of God to be sin, and all their righteousness to be as foul, filthy, menstruous rags, as these, and such like scriptures teach, *Rom. 7. 18. Isaiab 64. 6. Rom. 3. 9. Gal. 3. 22.* And we must look so deeply into the truth of this first point, that we be thoroughly affected with the same, as the prophet *Isaiab* was, chap. 6. 5. the neglect whereof

is the main cause that the huge multitude, yea of many zealous workers, do perish in the *dead faith*: because they know not God, that is, his righteousness, that is, his holy and righteous nature, wherein we were most blinded by the fall of *Adam*, *Isaiah* 46. 12, 13. this is the first point.

The second point is, that by the power of God's imputation we are so cloathed with the wedding-garment of Christ's perfect righteousness, that all our sins being done away, and abolish'd out of God's sight, we and all our works are freely made of unjust, just before God, that is, perfectly holy and righteous, by faith only without works, as these and such like scriptures do teach, *Dan.* 9. 24. *Isaiah* 45. 24, 25. *Isaiah* 53. 11. *Rom.* 5. 16, 17, 18. *2 Cor.* 5. 21. *Rom.* 5. 19. *Rom.* 3. 23, 24, 28. *Tit.* 1. 15.

Hereby we may see, that the parts of free justification are two: First, that by the blood and wedding-garment of Christ's perfect righteousness, all our sins are done away and abolish'd, not out of us, *1 John* 1. 8. (that we may live by faith) *Gal.* 2. 20. but from before God, or out of God's sight, *1 Col.* 2. 22. and we and all our works are made pure and clean, as these and such like scriptures teach, *Isaiah* 44. 22. *John* 1. 29. *Isaiah* 43. 25. *1 John* 1. 7. *Rev.* 1. 5, 6. *Heb.* 9. 26. *Acts* 10. 15. *Acts* 15. 8, 9. *Heb.* 1. 3. and 9. 13, 14. *Col.* 1. 22. And this was the prophet *Isaiah*'s remedy against the filthiness of his sin in God's sight, chap. 6. 6, 7.

Secondly, that the same wedding-garment of Christ's perfect righteousness doth also make us, and all our works of unjust, just before God, that is, perfectly holy and righteous, *freely* without our perfect workings, as these and such like scriptures teach, *Isa.* 61. 10. *Rom.* 3. 21, 22. *Eph.* 5. 26, 27. *Rom.* 5. 17, 19. *Rev.* 3. 18. *Col.* 1. 22. and 2. 10. *Rom.* 8. 4, and 9. 30. *Heb.* 10. 14. And mark how I say, not only we our persons, but also all our works, both natural, civil, and religious, which by their imperfections are in themselves foul and filthy, are by free justification made so pure and clean, yea, so perfectly holy and righteous, and thereby so acceptable and perfectly well-pleasing to God, that they are all (as I said) both natural, civil, and religious actions, like the excellent sacrifice of righteous *Abel*, and works of *Enoch*, *Noah*, *Abraham*, as these and such like Scriptures teach, *Heb.* 11. 4, 5, 6,



5, 6, 7, &c. 1 *Pet.* 2. 5. *Heb.* 13. 16. *Acts* 15. 9. *Hos.* 14. 2. *Heb.* 13. 15. *Phil.* 4. 18. *Heb.* 13. 20, 21. This is the kingdom of heaven set up here on earth by Christ, so much spoken of in the gospel, *Matt.* 11. 11, 12. *Matt.* 6. 33. *Rom.* 4. 17, 18. this is to know Jesus Christ, whom the Father hath sent, *John* 17. 3.

Now God will have this benefit of Christ's righteousness, justifying both our persons and works, to be received and enjoyed by faith only for divers Reasons. First, that it may be free, only for taking it by faith. Secondly, that it may be to the praise and glory of his grace, *Eph.* 1. 4, 5, 6. Thirdly, that he that glorieth, may glory only in the Lord Christ, *isa.* 45. 25. 1 *Cor.* 1. 30, 31. Fourthly, that none may boast, but be humbled in his best works, *Eph.* 2. 9. *Rom.* 7. 24. Fifthly, that the promise of inheritance of righteousness and life might be sure to all the seed, *Rom.* 4. 16. Sixthly, and especially because none shall be saved but the true children of *Abraham*, as these scriptures teach, *Rom.* 2. 28, 29. *Rom.* 4. 11, 12, 16. *Gal.* 3. 16, 29. But none are the true children of *Abraham*, but such as walk in the steps of the faith of their father *Abraham*, *Rom.* 4. 12. Therefore it is exceeding needful, yea only necessary to know what those steps are; hereof the apostle doth diligently describe unto us the justifying faith of *Abraham*, *Rom.* 4. 17, to 22. that we may not be ignorant except we will be wilful in our own just damnation, what those steps of *Abraham's* faith were, which were these four.

The first step is the foundation and ground of *Abraham's* faith, namely, that he believed in him that quickens the dead, and calleth those things that be not, as though they were, *Ver.* 17. that is, he makes the things that be not to have as true a being before himself, by his call, or as he calls them, as if they had a visible being to our eyes; and so faith is a true substance and being of things that are not seen, *Heb.* 11. 1. This is the first step.

The second step is the battel of his faith, namely, that *Abraham* against, or contrary to hope, believed under hope, according as it was spoken: so shall thy seed be, *Ver.* 18. that is, contrary to all hope of what he saw and felt in himself, in that he was as good as dead to the having

of children, and yet he believed under hope of God's word, according as it was spoken; not that he, notwithstanding his deadness to children, should yet have three or four children: but, thou art so fruitful before me, that thy seed shall be as the stars of heaven for multitude: in this was the battle of his faith, in that against hope he believed under hope.

The third step is the victory of his faith, namely, that he not weak in faith, considered not, but pulled back his eyes from his own body, now dead, and thereby impossible to reason to have children: and also, considered not the deadness of *Sarah's* womb, who was more unlikely to have children than he; neither did he doubt of the promise of God by unbelief, but was strengthened in faith: and thus got the victory in his faith, *Ver. 19.*

The fourth step is the triumph of faith, namely, that he gave glory to God, that is, confessed in his heart the truth of God speaking, though he spake impossible things to reason, and present sense and feeling; and also glorified the power of God as all-sufficient to do impossible things as he had spoken it. Being fully assured that he which had spoken, though it seemed never so impossible, must needs be true of his word, and also was able to do it. Because he hath power enough to do all impossible things to reason, and so gave glory to God, *Ver. 20. 21.* and therefore it was imputed unto him for righteousness, *Ver. 22.*

Now this was not written for *Abraham* only, that it was imputed unto him for righteousness, *Ver. 23.* but also for us, to whom it shall be imputed for righteousness that trust in the death of Christ, for the abolishing of our sins; and in his resurrection for our free and full justification, whereby as the true sons and daughters of *Abraham* we do imitate in our free justification *Abraham's* faith, and so do walk in the steps of the faith of our father *Abraham*, thus or after this manner.

First in the foundation and ground of our faith of free justification, namely, to believe in God, that by imputing his son's righteousness, quickens them that are dead in trespasses and sins, *Ephes. 2. 5.* How? by making us that are not just and righteous, to be by his call, as truly and perfectly just and righteous, as if we did see and feel ourselves perfectly

perfectly holy and righteous in outward sense and feeling, and this is the foundation and ground of our free justification, which causeth the substance and very being of free justification, to be in us, *Rom. 3. 26.* though we do see no such things with bodily eyes, *Heb. 11. 1, 3.*

Secondly, follows the battle in our faith of free justification, that we contrary to all hope of what we see and feel in ourselves, whereby we see and feel our own righteousness to be as filthy menstruous rags, *Isa. 64. 6.* do yet believe under hope of Christ's righteousness, that we of unjust are made just before God, that is, our bodies and souls are made perfectly holy and righteous from all spot of sin in the sight of God freely without works according to that which is spoken, *As by the disobedience of one man many were made sinners; so by the obedience of one shall many be made righteous,* *Rom. 5. 19.* according as it is spoken, *The blood of Jesus Christ the son of God doth make us clean from all sin,* *1 John 1. 7.* this is the battle in the faith of our free justification, that against hope we believe under hope.

Thirdly follows the victory, that we not weak in faith do not consider, but pull back our eyes from the free consideration of our bodies which we feel dead in sin, *Rom. 7. 24.* nor yet consider the deadness of our natures by original corruption dwelling in us, like *Sarah's* unfruitful womb: neither will we doubt of this justifying promise by unbelief, but be strengthened in faith, that our bodies and souls are made perfectly holy and righteous in the sight of God freely. And thus we get with *Abraham* the victory in our faith of free justification.

Fourthly follows the triumph of faith of free justification, that we give glory to God; being fully assured that he which hath spoken it, that by his son's blood he hath made us pure and clean, yea perfectly holy and righteous, *Heb. 10. 14. Col. 1. 22.* must needs be true of his word; and also able to do it, because he is almighty and hath power sufficient to do all things, to reason, sense, and feeling impossible, *Matt. 19. 26. Luke 1. 37.* and so gives glory to God, which is the religion of religions, the worship of worships, the service of services, the sacrifice of sacrifices, the wisdom of wisdoms, the righteousness of righteousnesses, without which all other service and worship are sin and

abomination in the sight of God, *Luke* 16. 15. *Heb.* 10. 38, 39.

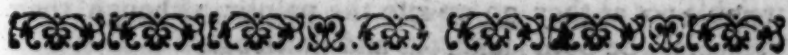
Thus we walking by free justification in the steps of our father *Abraham*, there follow thereof these two great and excellent effects.

First, perfect reconciliation and peace with God, *for being justified by faith we have peace with God*, *Rom.* 5. 1. And all evils and punishments for sin being done away, that we may serve God without fear, *Luke* 1. 74. we are truly blessed, *for as many as are of faith of free justification, are blessed with faithful Abraham*, *Gal.* 3. 8, 9. and together with faithful *Abraham* are made sufficiently rich with all temporal riches, *Gen.* 13. 2, 5, 6. and also spiritual and eternal riches which *Abraham* chiefly rejoiced in, *John* 8. 56. *2 Cor.* 8. 9. *Heb.* 11. 9, 10. yea heirs of the whole world only by this righteousness of faith: for (saith *Paul*) the promise that *Abraham* should be the heir of the world, was not given unto *Abraham*, or to his seed through the Law, but through the righteousness of faith, *Rom.* 4. 13. *1 Cor.* 3. 22, 23. For if they that are of the law be heirs, faith is made void, and the promise is made of none effect, *ver.* 14. Therefore it is of faith, that it may come by grace, and the promise might be sure to all the seed, not to that only which is of the law, that is, to the *Jews* only; but also to that which is of the faith of *Abraham*, that is, to the *Gentiles* also, who is the father of us all, *ver.* 16.

The second effect is, that this faith of free justification, and this walking in the steps of our father *Abraham*, causeth us infallibly to walk in the steps of the works of our father *Abraham*, whereby like *Abraham* without the law of the ten commandments, we walk holily, soberly, and righteously in all God's commandments declaratively to manward, being zealous of good works, *Tit.* 2. 11, 12, 13, &c. By all this it is clear that the practice, and preachings, and books of such ministers are exceeding bad and dangerous, as by a preposterous zeal of works and well-doings, speak little or nothing of faith of free justification; thinking by the dead faith it is an easy matter to walk in the steps of the faith of *Abraham*, but that all the hardness lieth in workings and well-doings; and therefore do call for a good life, and the doing of all holy duties, zealously, but



but preposterously, before people be sure by comfort and joy of free justification, that they walk in the steps of the faith of our father *Abraham*: such ministers, I say, instead of making people the true children of *Abraham*, of the free woman *Sarah*, do make them bastard children of the bond-woman *Hagar*, that must be cast out of the inheritance, *Gal. 4. 21*. Instead of making them the children of the promise, they make them children that will be under the law and works, *Gal. 4. 21*. Instead of making them children of faith and of the blessing, they make them the children of works and of the curse, *Gal. 3. 10*. Instead of working peace with God in their consciences, they work inquietness, fears, and troubles of conscience about works: instead of making the inheritance of righteousness and life to come by grace, and the promise to be sure to all the seed, they make it to come as it were by working, and the promise to be unsure and doubtful to all the seed: instead of making them heirs of all blessings temporal and eternal with faithful *Abraham*, they make them as much as in them lieth heirs of all evils and punishments, with the deceitful workmen mentioned, *2 Cor. 11. 13, 14, 15*. Instead of making them to walk in the true good works of *Abraham*, they make them at the best but to walk in the seeming good works of the devouter sort of scribes and pharisees, that is in a legal bastard sanctification, which is of high esteem and beauty amongst men, but is filthy abomination in the sight of God. *Rom. 10. 2, 3. Luke 18. 19. 11. 12. Acts 22. 3, 4. and 26. 5, 7. and 13, 50.*



### *The true Treasure of the Heart.*

Matt. 6. 21.

**F**OR where your treasure is, there will your hearts be also: so that if the wedding garment of Christ's perfect righteousness making us perfectly holy and righteous from all spot of sin in the sight of God freely, by faith only, without works and working, be our treasure, there will be our hearts

hearts and tongues also; and then our hearts stand right to Christ, and our tongues to make others chaste virgins to Christ, 2 *Cor.* 11. 2, 3. and true children of *Abraham*, and of that *Jerusalem* which is above, the mother of us all, and we shall never be cast out as bastard children, *Gal.* 1. 21 to 31. *Col.* 1. 28, 29. 21. 22. and chap. 2. 10. *Heb.* 10. 14. *Rom.* 5. 10. 21. *Col.* 1. 12. 13. Because we bring forth a true godly life, only for and by the joy and excellency of *free justification*, not carnally, but rightly understood and embraced, *Tit.* 2. 11, 12, 13, 14. But if sanctification, repentance, humiliation, mortification, universal obedience, holy and righteous walking in all God's commandments, sincerity, and new life, and such like works be our treasure and diamond, then there will be our hearts and tongues also to extol, dignify and extort the same, whereby producing by legal arguments but a false bastard sanctification, *Phil.* 3. 6. our hearts stand adulterously to Christ; and all such preaching and holiness produced thereby is but idolatry and unbelief, 2 *Cor.* 11. 13, 14, 15. and such preachers by misunderstanding and darkning *free justification*, do *ipso facto* stand accursed by St. Paul, and excommunicated, though in all other gifts and graces they be like angels from heaven, *Gal.* 1. 8, 9. and ever in danger of sudden death, *Rev.* 3. 13. *Gal.* 5. 12. Therefore beware of the *dead faith*, which being varnished and gilt over with a preposterous zeal and opinion of holiness and righteousness before God, by walking in all God's commandments, doth give Christ and *free justification* a *Judas his kiss*, *Rom.* 10. 3. And yet such preachers tremble not as they go up into the pulpits, although their preachings be both idolatrous and traiterous.

*Here is life and death, who hath an ear to regard it!*

HELL

**H**ELL cares not how crude holiness be preach'd,  
 If sinners match'd with Christ be never reach'd;  
 Knowing their holiness is but a sham,  
 Who ne'er are marry'd to the Holy Lamb.  
 Let Words have never such a pious shew,  
 And blaze aloft in rude professor's view,  
 With sacred Aromaticks richly spic'd,  
 If they but down in silence glorious Christ;  
 Or, if he may some vacant room supply,  
 Make him a subject only by the by.  
 They mar true holiness with tickling chat,  
 To breed a bastard pharisaick brat.  
 They wofully the gospel message broke,  
 Make fearful havock of the Master's flock;  
 Yet please themselves and the blind multitude,  
 By whom the gospel's little understood.  
 — Proud nature may reject this gospel theme,  
 And curse it as an *Antinomian* scheme.  
 Let slander bark, let envy grin and fight,  
 The curse that is so causeless shall not light.  
 If they that fain would make by holy force,  
 'Twixt sinners and the law a clean divorce,  
 And court the Lamb a virgin chaste to wife,  
 Be charg'd as foes to holiness of life,  
 Well may they suffer gladly on this score,  
 Apostles great were so malign'd before.  
 Do we make void the law through faith? nay, why,  
 We do it more fulfil and magnify,  
 Then fiery seraphs can with holiest flash;  
 Avant, vain Legalists, unworthy trash.

*Erskin's gospel sonnets, page 48, ib. p. 34.*

*Free*

# *Free SALVATION defended,*

And several

Common Objections answer'd.

By *W. C.*

**T**HOSE who conclude that *Christ* is theirs from something *in them*, or *done by them*, are upon a self-righteous foundation. — But those that believe *Christ* is theirs upon a good foundation, do it from this, “That *he is given to us freely*: For this is the record that God *hath given to us* eternal life, and *this life* is in his *Son, &c.*” And he that believeth not that God *hath given to him eternal life in his Son*, makes God a liar, and can never in that state, receive *Christ* by faith, because he has not so much faith as to believe he is given unto him: For a man can receive nothing except it be given him from Heaven, John 3. 27.

Again, the Comforter's Office is to convince the world, (*i. e.* unbelievers, people of the world) of sin, because they believe not on him, and to the conviction of that spirit I leave them that go about to defend their unbelief, by denying this great truth.

When we invite sinners to trust in *Christ* as their Saviour, it is because we know him to be so freely given, that they may safely do it; And that he is so free is to be declared as the truth of the gospel, and the hearers left to the Spirit of God to be convinced of it,

Objection 1. *If I could believe, I should know Christ was given to me.*

Answer. On the contrary, If you knew that *Christ* was given to you in the gospel, you could believe. You are invited to believe in him as your Saviour.

Obj.



Obj. 2. *I would fain believe and trust in Christ as my Saviour, but I can't.*

*Ans.* 'Tis because you don't believe that you *safely may*. May the Lord *reveal* this unto you.

Obj. 3. *This is free-will, as if it was in a Man's Power to believe when he would.*

*Ans.* No, 'tis only *free grace*, that *whosoever will may come*, and him that cometh *Christ will in no wise cast out*.

Obj. 4. *But no Man can come except the Father draw him.*

*Ans.* All that are *taught of the Father* to come to Christ, are *taught* that Christ is a *free Saviour*, and then they come *joyfully*, without *contradiction or reasoning*; therefore you may be sure you are not taught of the Father those *reasonings* on account of which you stand off.

Obj. 5. *If this doctrine was true, every body would believe and be saved.*

*Ans.* No; you that make the Objection are an Instance to the contrary. The declaration of this *truth*, that Christ is *freely given to us* in that gospel, which is to be preached to *every creature*, does not at all infer that you have either *will or power to believe it*. The *contrary* is rather evident, if you reason about it. When it is said, *you may come to Christ freely*, you are not to understand by it, that you may come from any power you are endued with, but from the liberty of access allowed in the gospel, to the end that sinners may have a foundation for their venturing upon Christ as their Saviour, and not be justly accounted presumptuous for so doing. If it was said of a certain place, that it was free for any person to go into, it could not be understood as of a property in the persons, but as of a property in the place.

That *Christ* is freely given to sinners in that gospel which is to be preached to every creature, is as great a truth, as that none but those that are chosen to salvation, and to whom it is given to believe, can in their heart make use of the gift.

Obj. 6. *To tell souls in particular Christ is given to them, is taking the work of the Spirit into our own hands.*

*Ans.* It is true, it is the office of the Spirit to make  
known

known to particular persons that *Christ* is given to them, but let it be observed, that the Spirit reveals no more to a Soul that receives Christ, than what is reveal'd already in the Word, giving us an understanding to know the things that are already in the Gospel freely given to us of God. It is not taking the work of the Spirit into our hands, for to declare those tidings to the *outward ear*, which it is his office to speak to the *heart*. The *Word* and *Spirit* concur together, and don't at all oppose one another: As it is written, 1 Cor. 2. 11, 13. *The things of God knoweth no man but the Spirit of God;—which things also we speak.* The Spirit does not reveal unto us our title to the things of God by shewing us in the first Place our election, but by enlightening us spiritually to discern the things that are freely given to us as *sinners*, and our title in the freeness of the gift: So that the *grace* stands in the gospel *free for any*, but the enlightening of the Spirit to discern this *free grace* is particular to the *elect*.

Obj. 7. *The gospel speaks only in general terms, it is the Spirit that makes particular application.*

Ans. The general terms of the gospel warrant our particular application of Christ to ourselves, the Spirit demonstrates this to particular persons; and then they by faith receive and rest upon him; and thro' this witnessing of the Spirit the *Word* that appeared before but as a dead letter, becomes *spirit and life*.

Obj. 8. *If none can receive Christ but the elect, what need is there for Christ to be preached so free, preach him ever so free, you can have no more than the Number.*

Ans. The reason why he is to be preached *so free*, is not that *more* may be gathered than the *Elect*, but for *their sakes*, that all *boasting* in them may be excluded. That they may *know* their salvation, not from any thing they find in themselves, but thro' *believing* in that Saviour, who is declared in the gospel as *free* to others as to them; and also that those that *reject* this *free salvation* may be left *without excuse*, because *every man* that hears this gospel, either *willingly embraces it*, or *wilfully rejects it*.

THEY

THEY ought, who royal grace's heralds be,  
 To trumpet loud salvation *full and free*;  
 Nor safely can, to humour mortal pride,  
 In silence evangelick mysteries hide.  
 What heav'n is pleas'd to give, dare we refuse,  
 Or under ground conceal, lest men abuse?  
 Suppress the gospel-flower upon pretence,  
 That some vile spiders may suck poison thence?  
 — We must who *freely* get, as *freely* give,  
 The vital word that makes the dead to live.  
 For ev'n to sinners dead within our reach,  
 We in his living name may most successful preach.  
 — We're charg'd to *preach the Gospel* unconfin'd,  
 To every creature of the human Kind,  
 To call, with tenders of salvation free,  
 All corners of the earth to *come and see*:  
 And every sinner most excuseless make,  
 By urging rich and poor to *come and take*.  
*Ho every one that thirsts* \*, is grace's call  
 Direct to needy sinners great and small;  
 Not meaning those alone, whose holy thirst  
 Denominate their souls already blest.  
 If only those were call'd, then none but saints;  
 Nor would the gospel suit the sinners wants.  
 But here the call does signally import  
 Sinners and thirsty souls of every sort;  
 And mainly to their door the message brings,  
 Who yet are thirsting after empty things.  
*Who spend their Means, no living bread to buy,*  
*And pains for that which cannot satisfy.*  
 Such thirsty sinners here invited are,  
 Who vainly spend their money, thought and care,  
 On passing shades, vile lusts and trash so base,  
 As yield immortal souls no true solace.  
 The call directs them as they would be blest,  
 To choose a purer object of their thirst.

C

All

\* Isa. 55. 1, 2.

All are invited by the joyful sound,  
 To drink who need, *as* does the parched ground,  
 Whose wide-mouth'd clefts speak to the brazen sky,  
 Its passive thirst, *without* an active cry.  
 The gospel-preacher then with holy skill,  
 Must offer *Christ* to whosoever will,  
 To sinners of *all sorts* that can be nam'd ;  
 The blind, the lame, the poor, the halt, the maim'd,  
 Not daring to restrict th' extensive call,  
 But opening wide the net to catch 'em all.  
 No soul must be excluded that will come,  
 Nor *right of access* be confin'd to some.  
 Tho' none will come till conscious of their want,  
 Yet right to come they have by sovereign grant,  
 Such right to *Christ*, his promise and his grace,  
 That all are damn'd who hear and don't embrace.  
 So *freely* is th' unbounded call dispens'd,  
 We therein find even sinners unconvinc'd ;  
 Who *know not they are naked, blind and poor* †,  
 Counsel'd to buy or beg at *Jesus' Door*,  
*And take the glorious robe, eyesalve, and golden store*  
 This prize they are oblig'd *by faith* to win,  
 Else unbelief would never be their sin.  
 Yea, gospel-offers but a sham we make,  
 If every sinner has not right to take.

† Rev. 3. 17, 18.

*Erskin's gospel sonnets, page 54, 55, 56, 57.*

F I N I S.



